MINUTES

OF THE

NINETY-FIFTH ANNUAL SESSION

OF THE

Original Bear Creek Primitive Baptist Association

Held with Lawyer Springs Church,
Anson County, N. C.
November 5 and 6, 1927

OFFICERS

Elder O. C. Mullis, Moderator, Unionville, N. C.
H. M. Baucom, Clerk, Peachland, N. C.

Next session will convene
Friday, Saturday and Fourth Sunday in
August, 1928.

PROCEEDINGS OF THE

ORIGINAL BEAR CREEK PRIMTIVE BAPTIST ASSOCIATION

Held with Lawyer Springs Church, Saturday and First Sunday, November 5 and 6, 1927.

The Introductory discourse was preached by Elder C. H. White, text John 1:1-8. Followed by Elder Lee Hanks of Marietta Association, Ga., text John 3:3-8.

The church went into conference by electing Elder O. C. Mullis, Moderator. Prayer by Elder Mullis.

Invited all members of our faith and order to seats. The following members being present took seats with us:

Pleasant Grove—T. A. Helms, W. B. Helms, B. F. Mills, J. M. Williams, Elder J. F. Mills, Lonnie Griffin, Charlie Mullis, Sisters Tiny Little, Dora Griffin, Wilma Williams, Ollie Tice.

Watson—Elder O. C. Mullis, Troy Simpson, Preston Helm and wife and others.

High Hill—Sisters M. E. Helms, J. M. Bagwell and others.

High Ridge—J. H. Ashcraft, Sister Lou Carpenter, B. Williams and wife.

Appointed committees:

On Preaching—Brethren C. P. Griffin, E. C. Jones and Troy Simpson.

On Contributions—Elder C. H. White, J. T. Simpson, J. H. Ashcraft and V. P. Helms.

To Write Corresponding Letter—Elders J. F. Mills, C. H. White, O. C. Mullis, Brethren V. P. Helms and F. L. Baucom.

Agreed to have 1000 copies of these minutes printed.

On motion, unanimously adopted Corresponding Letter.

On motion agreed to hold the next meeting of the Association with the Church at Watson, Friday, Saturday and fourth Sunday in August, 1928.

Adjourned in order.

ELDER O. C. MULLIS, Moderator.
H. M. BAUCOM, Clerk.

ORDER OF PREACHING

Saturday A. M.—Elder C. H. White.
Saturday A. M.—Elder Lee Hanks.
Saturday P. M.—Elder J. R. Wilson.
Sunday A. M.—Elder Lee Hanks.
Sunday A. M.—Elder J. R. Wilson.
Benediction by Elder J. F. Mills.

NAMES AND ADDRESSES OF MINISTERS

Elder J. F. Mills, Marshville, N. C.
Elder Henry Taylor, Monroe, N. C.
Elder O. C. Mullis, Unionville, N. C.
Elder C. H. White, Wadesboro, N. C.

CIRCULAR-LETTER

The Original Bear Creek Primitive Baptist Association to all Orthodox Primitive Baptists, Greeting: Dearly Beloved in the Lord: We are glad to state that our churches are in peace and sweet fellowship abounds. We are satisfied with the grand old doctrine of grace upon which our churches were constituted and for which we have ever contended to this good hour.

With sadness of heart we mention the departures of a number of our brethren who have left the sacred principles for which we all stood, when peace and fellowship sweetly abounded up to two years ago. They have formed an alliance with a people holding to heresies that we cannot fellowship and which they would not until recently—and by so doing they have become guilty by toleration. The cause of our separation is absolute Predestination of all things which they tolerate.

W. L. Parker, "Defense of Truth," page 13, says: "This doctrine (absolute Predestination of all things) gradually crept eastward until the year 1915, when it was introduced in the Pig River Association by Elder W. I. Carnell (an excluded absoluter) from the state of Ohio and J. C. Hurst of Roanoke, Va., and it was tolerated and advocated by others. But it was opposed by Elders J. R. Wilson and A. B. Philpot. * * * Elder J. R. Wilson was, on that occasion, sent as a messenger to represent the Mayo Association and he was received and seated, but later he was called in question and unseated because of his opposition to Elders W. I. Carnell and J. C. Hurst on their doctrine of Absolute Predestination of all things and the non-resurrection of the body." Later the Pig River Association rejected the Bible doctrine as set forth in the writings of Elders Washburn and Jackson, said Association also received and recognized as churches the expelled members from Leatherwood and Martinsville Churches, which is gross disorder. The excluded also entered lawsuits for church property in violation of (I Cor. 6:1). Same was repeated at Dan River Church, the excluded members being recognized as churches by the Association ("Defense of Truth," pages 35, 42, 72-78). Such procedure is gross disorder and unscriptural and unbaptistic.

H. F. McGhee of the Pig River Association says: "Many and many times I have heard others use the expression, Absolute Predestnation of all things and preach things that are embraced in that expression."—"Defense of Truth," page 22.

W. L. Foster says: "I have heard G. F. Dyer preach that fatalistic doctrine many times. I have heard several others preach that same doctrine." Page 23.

Fannie L. McGhee says: "The doctrine of the absolute predestination of all things has been a bone of contention in this country for many years. I remember on one occasion at the home of my father—Elder John McGhee—father said to Elder J. D. Cockran, 'If you don't quit preaching that doctrine (absolute predestination of all things) you are going to divide the churches.' Cochran's reply was, 'I long to see that day.' The division here was over the doctrine and not any so-called disorder." Page 23.

The Country Line Association about 1920 lined up with that doctrine. Elder Lee Hanks said he heard an Elder preach at said Association, 1921, who said he believed in "Absolute predestination," for absolute means fixed, and every step we take was fixed in eternity—fatalism. This same body received an expelled faction from Dan River Church as a church in order.

At Staunton River Association, held in Richmond, Va., an Absolute Elder threatened to do personal violence to an Elder who opposed his doctrine of Absolute Predestination of all things. Later Elder B. G. Parker at the Staunton River Association was publicly denounced for his opposition to that heresy. At the same Association a portion of the Association declared non-fellowship for those who opposed their heresy.—"Defense of Truth," Page 39, 7.

Elder J. A. Shaw preached at Staunton River Association, 1921, that God predestinated that Czolgos should kill McKinley, the time and place.—"Defense of Truth," page 7. There was no objection by the Moderator or Elder Spangler, pastor of Danville Church. At this same Association the Absolute element tried to prevent Elders Pittman and Hanks from preaching, because they were not Absoluters. There was no objection to preaching Absoluters by that element. Also, one preaching that the man who killed Dr. Phoff at Ferrum, Va., was the blessed man, because he only did what God predestinated that he should do."—"Defense of Truth," page 39.

The Lone Pilgrim, edited by Elder H. F. Hutchens, published the following, February, 1925: "Now I believe that God absolutely predestinated, determined, decreed and appointed all things, times, events and occurrences that come to pass. * * * God, so to speak, looked down through the channels of time, throughout in time and eternity and moulded the chain of events, from the morning of time, throughout in time and eternity, and there is no changing that chain, for every link was forged and welded in the furnace of God's Wisdom and purpose."—Defense of Truth, page 22.

Did not Elder Hutchens endorse the above? He published it.

Elder H. F. Hutchens, member of Spray Church, said in Lone Pilgrim, August, 1926: "For the Scripture teaches that God has predestined the wicked acts of wicked men." "Defense of Truth," page 66.

Elders Hutchens and Spangler were members at Spray Church. Elder Spangler, pastor of Spray and majority at Danville, Va. Did not Elder Spangler endorse the above heresy by toleration? 1923 Staunton River Association, at Danville, refused to preach Elders Petty and Pittman because they opposed the absolute doctrine, but preached every absoluter and changed an article of faith to make it conform to this doctrine. Those heretical doctrines had been preached and fellowshipped in the Staunton River and Pig River Associations long before the Danville Church trouble, which was a member of the Staunton River Association. doctrine caused the division; Elder Wilson opposed that heresy all the way.

Sister Canady says: "Elder Spangler came to my house on Tuesday before the September meeting, 1923, and cited us to trial, saying that he wanted all members present and all to be faithful, let him stand or fall; that either he or J. R. Wilson would have to come out. I told him that I could not and would not raise a hand against Bro. Wilson for he preached the doctrine that I had always believed."—Bettie Canady, Schoolfield, Va., "Defense of Truth." Pages 18 and 19.

The night of the division in Danville the doctrine of Absolute Predestination was preached, endorsed by the Moderator of the Association and Elder Spangler, pastor of the church.—"Defense of Truth." Pages 8, 18.

Bro. Sam Walton objected to said doctrine and the majority excluded him. Elder J. R. Wilson also objected to their doctrine and

other departures and the majority rejected him, the minority protesting. This was without labor or trial, which is mob law. No charge preferred against Elder Wilson. The majority of the church stated later that there was a doctrinal difference. Yes, there is no doubt but what some of the church held to absolutism and that sin was necessary to our eternal salvation—eliminating grace. A number present said Elder Wilson did not use abusive language, but it was the doctrine.. W. L. Parker, then clerk of Danville Church, says: "On the 29th day of October, following, the church (majority) adopted another resolution in which she did say the doctrine was the cause of a difference between the elders of the association. . . . "The absoluters have taken many positions and contradicted themselves. Elder Wilson is sound and orderly." pp. 15 and 16, 17, 20 and 9.

Again W. L. Parker affirms: "The charge of abusive language was never brought against Elder Wilson in church conference, but, as already stated, it was added after conference closed. I was clerk of the church and lined up with the majority, or absolute element, which was doing these things, and I added the charge myself, being prejudiced against Elder Wilson. With shame I confess my own part of these unholy proceedings." "Defense of Truth." Page 15.

Some churches acted hastily before investigation, which acts were rescinded and all personal wrongs by them and Elder Wilson confessed. The sovereign churches officially and patiently labored with the majority, all of which were ignored. Then the churches, by their committees, investigated the minority who stood with Elder J. R. Wilson and found them and him sound, orthodox and orderly in faith and practice, having paid all they owed, which was rejected; the churches then proceeded to declare the identity of Danville church was with minority and Elder Wilson, who were standing for the faith and practice upon which Danville Church was constituted. Said act was ratified by orthodox sister churches and Elder Wilson has ever since been in full fellowship with the orthodox churches of his country, and at least nine-tenths of the Baptist family.

J. W. Jones, Clerk of Bear Creek Association, held at Howard's Chapel Saturday before first Sunday in May, 1925, made the following statement, which was unanimously endorsed by the Association and visitors present:

At this juncture, Elder J. R. Wilson, who being present, arose and stated that he made a mistake in serving among us before his trouble at Danville had been investigated, which had caused some dissatisfaction and misunderstandings among our people and expressed his sorrow and regret of same and asked for forgiveness, which was unanimously granted. Elders Hanks, Pittman and Cayce, all of whom were present, stated that they fully believed the true identity of the church at Danville was with Elder Wilson and those who stood with him in the trouble there. Then Elder W. F. Pruett arose and stated that possibly he had caused some confusion here in our county and asked to be forgiven, which was granted.

Invited visiting brethren and sisters present from sister associations to seats. Elder J. A. Cave of Senter, and Elder W. C. McMillan of Tennessee, Elder J. M. Royal and wife of Thurmond, N. C., Elders Lee Hanks, M. L. Riner and W. E. Cribbs of Georgia, and Elders R. H. Pittman of Virginia, and C. H. Cayce of Arkansas, Elder C. B. Kilby of Sparta, N. C., and Elders J. T. Lewis, J. S. Lewis and J. R. Wilson of Virginia, Elder W. F. Pruett of Ruffin, N. C., and Elder H. M. Williams and the two brother Bentleys of Silver Creek and

the following brethren and sisters: T. A. Fender and wife of Mountain District; W. S. Shepherd of Mill Branch, and Sister Parris of Burlington, N. C. and brethren Chaney, Hawker and Terry from Virginia were present, seated with us.

At the Bear Creek Association, October 3, 1925, held with High Ridge Church, J. W. Jones, Clerk, stated: "Invited visiting messengers from sister Associations to seats. The following present and welcomed: Elders R. O. Rawlston, of Tennessee; S. G. Candill, of Statesville, N. C.; J. R. Wilson, of Danville, Va.; W. F. Pruett, of Ruffin, N. C. This shows that the Bear Creek Association up to this time were together and had the fellowship and endorsement of the elders and members whose names are mentioned above, and Elders Wilson and Pruett were received by our Association and endorsed ever since the identity of Danville Church was declared by the sovereign churches to be with the minority at Danville, who stand with Elder J. R. Wilson. Resolution adopted by the Association, 1923: "Resolved, that we, the ministers and messengers now present and composing this session of the Baer Creek Primitive Baptist Association, recommend the resolutions sent up to this session by several of our churches, stating that they do not believe that God predestinated sin or the evil acts of men and devils and we advise all of the churches of this Association to adopt such resolutions and also that we advise our churches not to fellowship any man who advocates or preaches such false doctrine and that we keep such men out of our pulpits." We, as an Association in session at Lawyer Springs Church, November 5th, 1927, reaffirm our full endorsement of the above resolution. Our opposing brethren of the Bear Creek Association have reversed their position of 1923 and 1925, and opened their doors by correspondence and toleration and endorsement to the advocates of the above heresy, and therefore they have departed from the order of our Association and become guilty by toleration (Rom. 1:32). Also our opposing brethren have received in their churches legally excluded members on confession of faith, from Union Grove, Pleasant Grove and High Hill Churches, and they have recognized the legally excluded members from Lawyer Springs as a church in order, which is gross disorder and unBaptistic. We, the following churches: Lawyer Springs, Pleasant Grove, Watson, Union Grove, High Hill, High Ridge and Freedom, having stood for the original faith and practice of the Bear Creek Association and where it stood in 1923 and 1925 to the present, do declare ourselves to be the Original Bear Creek Primitive Baptist Association in line with nine-tenth of the Primitive Baptists of the United States. We do humbly pray that our erring brethren may see their sad mistakes in their departure by toleration and return to gospel order so that we can again worship God together as in days of yore."

ELDER O. C. MULLIS, Moderator,
H. M. BAUCOM, Clerk.

ARTICLES OF FAITH

Article 1. We believe in one living and true God, the Father, the Word and the Holy Ghost.

Art. 2. We believe in the man Jesus being the first of all God's creation and the pattern of all God's perfection in nature, providence, grace and glory, and in relative union with the divine word, and thus united with the whole Trinity.

Art. 3. We believe that the Scriptures of the Old and New Testaments contain the only written revealed word of God, and are the perfect rule of faith and practice for God's church in her militant state while here on earth.

Art. 4. We believe in the doctrine of Election, that God chose His church in Christ Jesus before the world began.

Art. 5. We believe in all mankind's apostacy by transgression in Adam, the federal head.

Art. 6. We believe in the doctrine of original sin.

Art. 7. We believe in the impotency of man to recover himself from his fallen state by his own free will and ability.

Art. 8. We believe that sinners are justified freely by grace and before God by faith in Christ and his righteousness only.

Art. 9. We believe that God's elect or church shall be called, converted, regenerated and sanctified by the Holy Spirit in due time.

Art. 10. We believe that the saints shall persevere in grace and never really fall away.

Art. 11. We believe that baptism and the Lord's supper are ordinances of Christ's appointment and that believers alone are the subjects of baptism and the only proper communicants of the supper; that the mode of baptism is immersion, and that neither of the ordinances is to be altered or changed by the inventions or opinions of men.

Art. 12. We believe that no man as a minister has any right to the administration of any of the ordinances of the gospel except such as are sound in the faith of the gospel, regularly baptised, called of God and have come under the imposition of hands by a regular Presbytery.

Art. 13. We believe in the resurrection of the dead, both the just and unjust, and a general judgment.

Art. 14. We believe that the punishment of the wicked will be everlasting and the joys of the righteous eternal.

STATISTICAL TABLE

CHURCHES	PASTORS	CLERKS AND ADDRESSES	MESSENGERS	Rec'd by Exp. & Bapt.	Received by Letter	Confession of Faith	Dismissed by Letter	Excluded	Deceased	Membership	Contributions	Sunday Meeting
Lawyer Springs	J. R. Wilson	H. M. Baucom, Peachland, N. C.	Whole Church	1				13	2	47	$15.00	1
Pleasant Grove	W. F. Pruett	I. A. Helms, Marshville, N. C.	Elder J. F. Mills, T. A. Helms, W. B. Helms	10	2	2				40	7.50	2
Watson	O. C. Mullis	S. L. Mullis, Unionville, N. C.	Eld. O. C. Mullis, Troy Simpson, P. Helms	3		3	1	1		27	7.50	4
Union Grove	W. F. Pruett	Elijah Little, Unionville, N. C.	S. D. Outen, J. D. Hill, F. L. Baucom	11			1		1	66	14.00	2
High Hill	J. R. Wilson	Wm. Clontz, Unionville, N. C.	V. P. Helms, S. Edwards, G. W. Helms							35	9.45	1
High Ridge	O. C. Mullis	J. B. Medlin, Marshallville, N. C.	J. H. Ashcraft, B. Williams							9		3
Freedom		Jack Deese, Albermarle, N. C. Rt.1	Not Represented									

STATISTICAL TABLE

Church History

By Elder Lee Hanks

Cloth Binding, single copy $1.50

Paper Binding, single copy $1.00

Old School Church Hymnal

1 dozen, Manilla Binding, $4.00; each 40 cents.

1 dozen Cloth Binding, $5.00; each 50 cents.

The Primitive Baptist $2.00

Advocate and Messenger $1.50

These are good papers.

Address Elder Lee Hanks

2 Edwin Place

Atlanta, Ga.